

The South African Outlook

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The South African Outlook

Woe unto them that draw iniquity with cords of vanity,
and sin as it were with a cart rope. *Isaiah V. 18.*

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The Referendum.

South Africa has voted as to whether or not it should become a republic separated from the British Crown. The votes cast for a republic outnumbered those in favour of maintaining the *status quo*. A majority of 74,580 declared that they wished for separation. The majority is a slender one for such an important step, and all the more so when it is remembered that only Europeans were allowed to express their views at the ballot-box. Thus it may be safely assumed that the vast majority of the population do not favour the step that is to be taken.

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We greatly regret that the Prime Minister in a personal letter to all voters declared: "Should South Africa remain a Monarchy it will have to suffer, time and again, from instigated racial clashes and economic setbacks, since these are the weapons used to prevent the coming of the Republic..... The struggle between Eastern and Western nations, between Communism and Christendom, is such that both groups of nations will grant and concede anything (including the white man of Africa, his possessions and his rights) to seek the favour and support of the black man. This has led to chaos in the Congo. Internal conflict and further elimination of the white man seem imminent in most other parts of Africa. Until the Western nations realise more fully what is happening, we should at least combine and protect ourselves. A democratic republic within the Commonwealth which guarantees both languages, enjoys so much support today for this very reason. The

time is truly ripe. If we do not take this one step now, we ourselves may possibly, but our children certainly will, experience all the suffering of the whites who are being attacked in, and driven out of, one African territory after the other."

Many will question the justice of such a diagnosis.

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The question still remains whether South Africa will be maintained as a member of the Commonwealth. The Prime Minister and other Nationalist leaders are advocating that continued membership should be sought. Whether a future conference of Commonwealth Prime Ministers will agree to membership is a doubtful matter. For ourselves, we have long doubted the wisdom or the fairness of allowing any country that has been part of the Commonwealth and has abolished the British Monarchy from its national life to be allowed to remain a member. At most it should have a distinctly "second-class" status. Many professions of friendship towards the British section are being made by our Nationalist leaders in their hour of victory. This may seem to some to be handsome, but "handsome is as handsome does."

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The Southern Rhodesia Indaba.

It has been arranged that this month a national *indaba* between the leaders of the races in Southern Rhodesia should take place at Salisbury. Leaders of every colour and from different spheres of life in Southern Rhodesia are being invited to attend. Their chairman will be Sir John Kennedy, a former Governor of the colony, and the theme of the convention, it is said, will be "Participation." Each delegate will be asked to ponder one key question, "What are you doing, or will you do, to promote participation of all interests in your particular sphere?" This is all commendable, but we confess that we have much sympathy with *South Africa*, the London weekly, when it makes the comment:

"The conference is to be held in private and the Press will not be permitted to report its proceedings. But the gist of each day's discussion will be made public in the form of a communique, and a general report is to be issued when the *indaba* ends. The Rhodesian public in whose midst the *indaba* is to take place is entitled to feel some resentment at the way it is to be conducted. The need which prompted the conference in the first place is a real one which touches the lives of every man and woman in Rhodesia. But the *indaba*, it seems, is to be

for the chosen few. It promises to be a strange amalgam of elements: masonic in its secrecy, rotarian in its selectivity, and Buchmanite in its self-interrogation. The time is undoubtedly ripe for Southern Rhodesia to examine the direction in which the policies of the last few years have carried it. But is this the way? The device of secrecy to enable men to speak openly behind closed doors is a poor substitute for genuine freedom in public life. There is another aspect. The *indaba* implies political failure all along the line: failure of the individual Rhodesian conscience to rise to the challenge of partnership, failure of the men at the top to give the lead that is needed to make partnership a reality. The *indaba* has an unmistakably Rhodesian flavour about it. There has always been in the Colony's public life a handful of men who formed a patriarchal phalanx towards whom the country as a whole looked for a lead. But this admirable platonism is surely a thing of Rhodesia's more static past? It is difficult to believe that the country's affairs can be settled in this way at this time of day. The decisions that count have to be political ones, and just as Southern Rhodesia's discontents have arisen through Government policies, so contentment can only come by action taken in the Legislature. No supra-political body like this *indaba* can remedy the country's difficulties. Moral gestures are not enough.

"One of the regrettable aspects of the *indaba* is the support it is getting from the Government. It is proposed that several Ministers should participate. The conference is thus to be given a sort of quasi-official status, or so it will appear, at any rate, to many ordinary Rhodesians, Black and White. The dangers of such a conference are clear. It will give many people hope to start with, but leave them finally with disappointment. It will suggest that reforms are to come, but will be unable to carry them out.

"The real place for an *indaba* that could take running account of all the strands in Southern Rhodesia's life is the House of Assembly itself. The Government's decision to open the way for Africans to be admitted to the House for the first time is, in part, a recognition of that fact. It is a step in the right direction, however shuffling and late. Had it been taken before now and consolidated, a dubious substitute, like this *indaba*, need never have been dreamt up."

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The Evil of Intimidation.

The Monckton Report is emphatic in its statements regarding the prevalence of intimidation in the Central African Federation and gives instances that came under the direct notice of the Commission itself. It declares that there is no possibility of satisfactory government till this evil is stamped out. We have been shocked to

learn how quickly the Commission's comments have been further verified. Five Africans have been arrested and charged with assault causing bodily harm following an attack on Mr. E. C. Gondwe, one of the African members of the Commission who had just returned home after serving on the Commission. Mr. Gondwe was assaulted and knocked unconscious outside his home at Mzuzu in Nyasaland. An African girl who grappled with his assailants was also injured.

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According to the 1959 report of the Northern Rhodesia Police there was a marked increase in political crime throughout Northern Rhodesia during the year. The report says: "Disturbances and incidents inspired by political agitators were frequent and widespread and the prevalence of the most insidious instruments of subversion, namely arson, boycotts and intimidation, was a disquieting factor. The widespread nature of such offences placed a heavy burden on the force, especially those that occurred in the rural areas where cover is restricted."

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Outsiders' Views on Central African Federation.

The Federation of Central Africa has become accustomed to British members of Parliament and British churchmen coming to view the work of the Federation, generally with a very critical eye. Recently three members of the Conservative Party and three of the Labour Party of Great Britain have visited Central Africa on a fact-finding tour, and their findings are of more than ordinary interest. They declare that Sir Roy Welensky is one of the three greatest statesmen in the world today. They also declare their unanimous support for the Federation. Their verdict is that federation in one form or another is a necessity—a view shared also by the Monckton Commission. They oppose any break-up of the Federation and all agree that there is a tremendous future for Central Africa if it is ruled by a strong Government.

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Inter-Racial Sport.

Very unusual arrangements in regard to sport were made recently in Basutoland: a Black-White boxing match was staged at Maseru. In prospect the event was regarded with great misgivings, particularly by Europeans, who warned that there would be outbursts of racial feeling. It was prophesied that the crowd would be unruly and that "incidents" were bound to occur. Even up to the last these feelings were expressed. Just before the beginning of the fight—between Bennie Nieuwenhuizen and Joe Ngidi—an announcement was made from the ringside calling upon the spectators to judge the boxing and not the colour of the contestants.

In the middle of this speech a voice rang out from the crowd, "We aren't interested in politics. Get on with the boxing." At no stage was there any hint of racial feeling. The experienced White referee declared that the crowd was the best behaved he had ever seen. When Nieuwenhuizen beat his African opponent, 30,000 people got to their feet and cheered the victor, who was carried shoulder-high by African spectators. October 1st 1960 may be looked back upon as a memorable date in the history of South African sport.

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Children's Day, 5th November.

As in past years, the South African National Council for Child Welfare is organising "Our Children's Day" for 1960. It takes place on 5th November. Last year the sum collected on Children's Day was £21,717 13s. 5d. There are 157 child welfare societies affiliated to the Council, which works for all the children of South Africa, irrespective of race or class, of politics or creed. The Council exists to deal with all matters and questions of a national character appertaining to the welfare of the children of South Africa and the stability of family life and to act generally as an advisory body on all matters relating to Child Welfare. Local Child Welfare Societies on the other hand do the actual work amongst the children whatever their need may be. This is the only occasion in the year that the National Council appeals to the public for funds. We trust that the appeal will be supported by a record collection.

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The Late Professor H. Raymond Burrows.

It was with deepest regret that many learned that Dr. H. R. Burrows, former Principal of the Fort Hare University College, passed away suddenly on the evening of Sunday, 23rd October. Dr. Burrows had a distinguished career both academically and also in military service. Born in Lancaster and educated at the University of Leeds, he served with great distinction as a soldier in the first World War, during which he was twice mentioned in dispatches and received the Military Cross and the Croix de Guerre with Palm.

He came to Fort Hare at a time of great tension and uncertainty, but by his personality, modesty and hard-working efficiency he brought the College back on to an even keel, and only the Government's plans to take over the College and place it under the Bantu Education Department reduced the College to what it is today.

We shall publish next month a tribute to Dr. Burrows from the Vice-Chancellor and Principal of Rhodes University, Dr. T. Alty.

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The Late Reverend John White.

We regret to announce the death, after a long illness,

of the Rev. John White of the London Missionary Society. Mr. White had a distinguished career as a missionary in South Africa, was active in the work of the Christian Council, was Chairman of the Wilgespruit Fellowship Centre, and in other ways made a notable contribution to the work of Church and Missions. We tender our respectful sympathy to his widow and sons.

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The Late Dr. John Baillie.

We much regret to report the death of the Very Reverend Dr. John Baillie, C.H., which occurred in Edinburgh on 29th September. Dr. Baillie was one of the most distinguished of Church leaders, being one of the Presidents of the World Council of Churches, a Chaplain to the Queen, and a former Moderator of the General Assembly of the Church of Scotland. He was Professor of Divinity at the University of Edinburgh from 1934 until his retirement in 1956. Through his books and in other ways he exercised a world wide influence.

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National African Sunday School Convention.

"The 21st Annual National African Sunday School Convention of the South African National Sunday School Association will be held at the Blythswood Institution, Blythswood, via Butterworth, Transkei, from the 16th to 17th December, 1960. The Convention is open to Africans interested in Sunday School work and further particulars may be had on application to the General Secretary, S.A. National Sunday School Association, P.O. Box 17, Port Elizabeth."

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About Ourselves.

With the publication of this issue the Editor resumes his post after an absence of 21 months. He wishes to acknowledge warmly the services given by Dr. Alexander Kerr and Mr. O. B. Bull as Acting Editors. They gave these services at considerable self-sacrifice and with marked patience with the Editor's prolonged stay overseas. Both have had close connection with the *Outlook* previously, Dr. Kerr having been a member of the *Outlook* editorial committee for over thirty years. Mr. Bull was connected as Associate Editor for a long period in the last two decades. Readers no doubt were aware that practised hands were at the *Outlook's* helm. To them Lovedale gives warm thanks.

The Monckton Commission

SOME OF THE MAIN RECOMMENDATIONS

Below we give some of the main recommendations of the Monckton Report. We would urge our readers to procure and study the Report as a whole. Its British price is 8/- per copy. It is expected that within a few weeks several volumes will be published giving the Minutes of Evidence.

THERE is clear evidence of the economic, material and also political advantages of Federation. Federation cannot, in our view, be maintained in its present form. On the other hand, to break it up at this crucial moment in the history of Africa would be an admission that there is no hope of survival of any multi-racial society on the African continent, and that differences of colour and race are irreconcilable. We cannot agree to such a conclusion. In Chapter 5 we express the view that while Federation cannot continue unless it commands general acceptance, a dissolution would lead to hardship, poverty and distress. We have considered and rejected three alternative forms of association, and state our view that the three Territories could best go forward if they remained linked in a Federal association, but that it is too much disliked to survive in its present shape. We proceed to outline a number of changes, constitutional and other, to remove the main objections. We endeavour to frame a new design into which all our proposals should be fitted and urge that our recommendations should be considered as a whole.

THE FEDERAL LEGISLATURE AND FRANCHISE

(2) If some form of federal association is to continue, Africans must in the immediate future have a much higher proportion of the seats in the Federal Assembly.

(3) The franchise should remain qualitative, and there should be no devalued or weighted votes; it should be broadened to bring a larger number of Africans on to the voters' roll; it should include Africans with experience and judgment, even if without education or income qualifications; and it should be designed to secure the election of a Federal Assembly representative of the broad mass of both African and European opinion.

(4) The Federal Assembly should not be reduced below its present size.

(5) We have not been able to reach agreement on the principles which should govern the proportion of seats as between Africans and Europeans. We therefore set out, with arguments, several possible courses—

(i) Some of us favour the traditional policy of staged development. A possible next stage would be an

arrangement whereby some members are elected on communal rolls and others on a common roll. There would be three categories of seats. Taking, for example, an Assembly of sixty members with twenty seats in each category, twenty would be elected on a communal roll of Europeans, and twenty on a communal roll of Africans, both on a low franchise. The remaining twenty would be elected on a common roll, on a franchise based on the principles stated in (3) above. Alternatively, the balancing element on the common roll might be ten seats, with two sets of twenty-five communal seats.

(ii) A smaller number of us believe that the enormous majority of Africans in the population calls for an African majority in Parliament.

(iii) The majority of us consider that the only basis for the division which is fair both to Europeans and Africans, and the one which has the best chance of securing acquiescence by a substantial number of people in both the two principal communities, is parity between them, secured by reserving an equal number of seats for Europeans and Africans.

(iv) Some of us, while supporting parity as an aim, feel that there should be a gradual approach to it, and that at this stage no definite recommendations should be made as to the timing of its introduction, although it should not be delayed longer than necessary. But the largest group of us think that it should be introduced now.

(8) We think that the Assembly should consist of sixty voting members and a Speaker. As to the distribution of seats between the Territories, there should be ten Africans from each. European seats should be distributed in various ways, but most of us suggest seventeen for Southern Rhodesia, ten for Northern Rhodesia, and three for Nyasaland.

(10) The majority of us consider that a committee should be appointed to make recommendations as to the details of the franchise, and that the Review Conference should consider the composition of such a Committee.

THE TERRITORIAL CONSTITUTIONS

(15) Her Majesty's Government should declare as soon as possible that further constitutional advance towards full self-government will be made in the near future in Northern Rhodesia.

(16) A Conference similar to that held recently on the Nyasaland Constitution, and similarly representa-

tive of all the main political and racial groups, should be held without delay to work out the nature and timing of the necessary changes.

(17) Most of us recommend that there should be in Northern Rhodesia an African majority in the Legislature, and an unofficial majority in the Executive Council, so constituted as to reflect the composition of the Legislative Council. Some of us consider that the time has not yet come for an African majority in the Legislative Council. Others think that there should be an African majority in the Executive Council as well as in the Legislative Council.

(19) It is important that nothing should be done to diminish the traditional respect in which Chiefs are usually held by their communities. All possible steps should be taken to stamp out the intimidation which, apart from its other effects, is undermining the authority and status of the Chiefs.

ALLOCATION OF FUNCTIONS BETWEEN GOVERNMENTS

(21) The basic principles which should govern the allocation of functions are—

- (1) Matters affecting the day to day life of the inhabitants should be Territorial subjects.
- (2) No subject should be divided between the Federal and Territorial Governments on a racial basis.
- (3) The Federal Government should be responsible for all matters connected with external relations, including trade relations.
- (4) The Federal Government should enjoy the basic and necessary means to regulate the economy of the Federal area, and taxation should be regarded as an essential instrument of control of the economy.

THE REMOVAL OF RACIAL DISCRIMINATION AND THE DEVELOPMENT OF PARTNERSHIP

(40) Racial discrimination, though diminishing, remains one of the more important forces working against Federation. In considering reforms it is important to distinguish discriminatory laws which are desirable from those which are unfairly discriminatory.

(41) Racial discrimination exists in all parts of the Federation, but it is more rigid and more comprehensively entrenched in Southern Rhodesia. No form of association between the Territories is likely to succeed unless Southern Rhodesia is willing to make further and drastic changes in its racial policies.

(42) The more important discriminatory laws and practices which should be removed or amended include the Pass Laws in Southern Rhodesia, discrimination in Local Government in urban areas, in the public services and in industry, and the Southern Rhodesia Land Apportionment Act,

SAFEGUARDS

(47) Safeguards should be extended to guarantee individual as well as collective rights.

(48) A Bill of Rights should be included in the Constitution of the Federation.

(49) The Bill of Rights should be drawn up in accordance with the traditions of the English-speaking world, and the current practice of the multi-racial Commonwealth.

(50) The Bill of Rights would be enforced by the courts, with a right of appeal to the Judicial Committee of the Privy Council.

(51) The Bill of Rights in the Federal Constitution should be incorporated, in identical terms, in each of the Territorial Constitutions.

(52) Federal and Territorial Councils of State should be set up, modelled on the Kenya Council of State.

(53) These Councils of State should not be integral parts of any Legislature. Their main task would be to protect persons against the enactment of legislation unfairly discriminatory on grounds of race, colour or creed.

(54) There should be separate Councils of State for the Federation and for each of the three Territories.

(55) Every member of the Federal Council of State should be a member of a Territorial Council of State, and not a member of any Legislature. Members should be selected on grounds of personal eminence, experience and detachment, to act as wise and impartial men and not as representatives of races or Territories.

OTHER REFORMS

(68) The administrative capital should remain for the present in Salisbury, but the Federal Legislature should meet in each of the three Territories in turn, the first two meetings after the Review Conference being in Lusaka and Zomba.

(70) The term "Federation" has in itself become a serious political liability, and the Federal association in its new form must start with a new name.

THE PUBLIC SERVICES

(71) There is need to build up, even more quickly than at present, the number of locally recruited civil servants.

(72) The presence in the Federation of civil servants drawn from different sources, serving on different conditions, raises special problems. The Government should without delay put in hand a comprehensive review, and consider the method of establishing a locally based service with members of all races.

(73) The Governments should plan joint machinery for recruitment from all sources; and aim at unifying conditions of service under all four Governments to promote flexibility in the transfer of staff between them.

(74) In present circumstances, the expansion of higher and secondary education is more essential than universal primary education on account of the need to provide sufficient local candidates of the required standard for entry to the public services, and in order to redress the present lack of balance between Africans and Europeans in the higher branches of the services.

(75) The Governments should give urgent consideration to setting up special institutions for training civil servants of all races, while continuing to send selected students for training overseas.

ECONOMIC DEVELOPMENT

(76) There is vast scope for economic and social development in the whole area. The grave poverty and over population of Nyasaland pose a special problem, but there are also other areas in which economic development is badly needed. Economic policy should continue to give special weight to developing the poorer areas of the Northern Territories, in order to achieve a more uniform level of development throughout the Federation.

(78) The economic impetus achieved through expenditure on economic projects in the last seven years should not be lost. Reliance cannot be placed solely on aid from international agencies, or on normal grants from the United Kingdom Government. To maintain the impetus the Federal Government must be able to borrow in capital markets sums of the order of £10 million per annum. Because of recent difficulties in the Federation and elsewhere in Africa, this may not be possible.

THE QUESTION OF SECESSION

(80) The question has frequently been raised whether Territories have, or should have, legal right of secession. Our view is that the present Constitution does not confer on any of the Territorial Legislatures any right express or implied to secede from the Federation, and that the attainment of responsible Government does not import any such right. This could only be created by an act of the United Kingdom Parliament. We state four possible courses open to Her Majesty's Government in settling a new or amended Constitution. Nothing in constitutional theory makes a right of secession incompatible with the Federal concept.

(81) It should be made clear before the Review Conference that the question of secession will be discussed there.

(82) Her Majesty's Government should neither leave the question of secession entirely open nor declare the Federation indissoluble.

(83) A declaration of the intention of Her Majesty's Government to permit secession by any of the Territo-

ries, if so requested after a stated time or at a particular stage of constitutional development, would have a very favourable effect and might be decisive in securing a fair trial for the new association. Her Majesty's Government should make such a declaration of intention.

(84) The timing of a request for secession should be related to a certain stage of constitutional advance in the Territory concerned, or to a period of years from the inception of the new Federal Constitution. If the former is chosen, we consider that the stage should be the attainment of self-government as defined in paragraph 303.

(85) A seceding Territory should accept responsibility for its share of the public debt of the Federation, and this could be a condition of any arrangement for secession.

(86) We do not see how it could be made a positive condition of secession that a customs union should be preserved for a number of years, but we think it important that a customs union should be maintained under conditions which the seceding Territory could freely accept without damage to its status.

PROGRAMME OF CONSTITUTIONAL ADVANCE

(101) The legislative and administrative processes involved in carrying out the reforms which we have recommended must take time, but these should not be delayed.

(102) A new constitution for Northern Rhodesia, and such constitutional changes as may be desirable in Southern Rhodesia, should be negotiated and put into effect without awaiting the full revision of the Federal Structure.

(103) The Federation can only attain full independence within the Commonwealth at the stage when all three Territories have attained self-government in the Territorial sphere. The period in which that might occur can be related to our alternative recommendations regarding secession.

"I cannot promise you a popular colonial policy. There will certainly be toil and sweat and tears, but, I hope, no blood, and, I hope, no bitterness. But in the turmoil of Africa to-day, we cannot be certain even of that.

"I make you one pledge and one pledge only—that we will at all times to all peoples in all these territories carry out our duty, faithfully, steadfastly, and without fear."

—Mr. Iain Macleod.

No short cuts to Independence, says Governor of Kenya

FULL TEXT OF A BROADCAST TALK BY SIR PATRICK RENISON

IT is almost exactly a year since I was asked to become Governor of Kenya. In that year I have seen a lot of Kenya, and I am heartened by the friendships I have made with all kinds of people and the fierce affection for the country which I have gained. During that year nobody would deny that a lot has happened in and around Kenya to make us think.

The first shock is now over of the realization of a wholly new outlook for the future of the country; a time of more patient appraisal is beginning. We are not yet fully immersed in the spate of political electioneering speeches and bickerings from which a Governor must steer clear. Our ship is still very much afloat and answering to the helm—indeed, more buoyant than many of its class in the same race. I think it is the right time for me to tell you what I personally am thinking about our future in Kenya in the next few years.

We are engaged in what seems to me to be a tremendously worth-while task, a challenge as exciting as any which faced the great pioneering adventurers of earlier days—the effort to build in a fast-moving Africa a stable nation in which it is generally accepted that each community not only has the right but is needed by all to remain and play a part in public life.

Such a future is not planned to perpetuate privileges or to give advantages to one race or another. Kenya is a country which has much to offer. We must not see its high standards lowered. The future is planned in order that, with the fairest opportunities we can give, the best things in life, and the responsibilities which go with them, may be equally attainable by all the people of the country who have the character and ability to win them.

I and my officials intend as a first and foremost step to put our whole hearts and determination into making the Lancaster House Constitution work. We shall not be distracted from this by threats on the one hand or blandishments on the other. We do not intend to deviate in letter or in spirit from that agreement, until enough people representing all the communities in Kenya are agreed that in keeping with performance the natural time has come to change it. I am sure it provides the right way to help the Africans and all the other peoples of Kenya to reach early nationhood with reasonable happiness and fair chances of improved living standards; not for one or two tribes or races, but for everyone.

My immediate plans then are as simple as that: as a start, to make the Lancaster House Constitution work. As soon as I am satisfied that it is working smoothly, we shall put all our efforts into helping forward the country's leaders in the shortest possible time compatible with the people's safety, to the ensuing separate stage of responsible government and then internal self-government. And after that, when all are ready, to the final stage of full independence.

Our speedometer will record the confidence of all the people concerned, including all investors on whom our economy and thus our material progress depend. According to such confidence, we can go fast or slow; but, with long and patient experience of similar work, it is only fair for me to make it clear now that I believe that, with the best will in the world from all concerned, if independence is to be linked with prosperity and not with misery, there are no short cuts.

We have rather an intimidating list of things to do before Great Britain can honourably hand over to full internal self-government and finally to independence. But do not doubt our intention and our purpose.

I give you my pledge as the Queen's representative that I and my officials of all grades at headquarters and in the field will work eagerly with all who will work with us to produce the answers in the minimum possible time which will make the next constitutional steps possible. We cannot produce answers by ourselves, without those who are likely to lead in the future.

But be under no delusion on the other hand: Great Britain has too much experience of this great nation-building work to be bullied into "next-steps" before she is satisfied that those who honourably depend on her—be they individuals or trading companies or tribes or peoples with moral obligations or contracts or titles or treaties with the British Crown—will have their fair rights protected under the next Government.

The country should know that the list of things to be done, of fears to be settled, of problems to be solved, is long and formidable. It touches people and races and tribes. We shall need all the energy and good will of Africans, Asians, and Europeans together to work out the best and most lasting answers. I intend to pull no punches and to confront my next Government without delay with these problems, and not to rest until we have found the solutions which will let us go on to the next stage with confidence. They are not problems which we can allow nationalism to sweep aside.

I should, I think, give you some examples of the great decisions to be made in which Great Britain must see an honourable and effective way ahead before we abdicate our responsibility and hand over our powers.

There are four major conditions of any constitutional advance which were clearly set out at Lancaster House and which must first be satisfied :—

(1) That we may feel sure that power shall be exercised by the people through representative parliamentary institutions which they will not abuse ; (2) That there should be general acceptance that people of every race have their part to play in the public and economic life of the country. It will be appreciated that this involves the big questions of land titles and property rights among other things ; (3) That an improving standard of living can reasonably be expected and the confidence of investors be restored and retained ; (4) That a competent and experienced civil service composed of local people and reinforced from outside as long as is necessary should be in process of creation.

These things we must accomplish while carrying on all the modern complexities of modern government and watching carefully that the traditions of impartial justice and the rule of law are maintained and strengthened. We must also work out with the leaders concerned the future association of Kenya with other countries in East Africa and the Commonwealth.

That there is so much to be done some may be inclined to look upon as a trick to prolong what they call colonialism and imperialism. I ask them to think no further than Tanganyika, and to remember the extraordinary speed with which things can move and problems be solved once a country has found a leader whom all sections of the community will follow, and that leader has the sense and good will to work with and not against all those who are trying to help him and his people to independence.

The eagerness of politicians to find short cuts is understandable, but, I think, a real danger to our future. It threatens to destroy the good will which we shall need to succeed in our aims.

It may be good electioneering to talk of full independence before the Lancaster House Constitution has been tried. Electioneering is out of my sphere. But, in my view, it is not good statesmanship. In my judgment, the people of this country know they are on the right path now, and they do not want further disturbances and all the restrictions and other security action which must go with them. They know that African leaders now have the fullest say in all Government decisions.

Any leader seeking short cuts through rashly lowered standards, strikes and civil disturbances would have to consider very carefully whether the great mass of his

countrymen, as distinct from a few hotheads, would really be in favour of such methods, would really be helped to more than temporary excitement if they succeeded. He would also have to think whether his colleagues among the leaders would support his actions if it came to a show-down.

The Government, of course, has plans and resources to deal with civil disobedience. It will have the power, if necessary, to carry on indefinitely an efficient if undemocratic Government of officials without one or more of the groups of elected members. I do not think anyone will doubt my determination to use such plans and powers if I think that the stability and economy are threatened, on which must rest the sound and peaceful evolution of the people of Kenya to speedy and worthwhile independence. But what a tragic waste of effort it would be !

Ultimatums and walk-outs are weapons which sometimes rebound upon their users. Now that Britain has proved her sincerity and purpose by so many successful transitions of power in so many parts of the world, the old tactics of colonial opposition are barren and out of date.

What can we all do to help things along the way we want them to go ? I think by now most of us recognize the human rightness and inevitability of that way. I am quite sure that everyone, of every race, in every walk of life, can help. Even if there are some people who delight to talk racially of "playing it tough" we all have many friends of other races who are tired of violence and insecurity and political tub-thumping.

We must all help, apart from politics, to build up this great body of friendly and well-intentioned people into the hard core of our Kenya future. We must get together with such people, great and small. We must understand each other's ambitions and hopes, and work with each other regardless of race and colour and position. We must help forward the hindmost with encouragement and equal opportunities, be it in administration, farming, business, professions, sport, or any other activity in which we meet.

In this way we shall, as part of the human family, be building up the habit of working together and helping each other, on which the future stability and standards of the country will depend. We shall be building good will. It requires positive action, not lip-service. Now is the time to start doing it in every field of endeavour as a bulwark against selfish and violent methods which can lead only to disaster.

Actively to build good will : this is the lead which I would wish to give to the country after my first year's experience of its problems and its challenge and of the hopes and characteristics of its very human people.

With that good will we can go ahead with every possible speed with the building of an independent nation.

There is no really happy future for anyone in Kenya unless we all get together. Whatever the extremists say, the people want to do it. They want to be people with equal rights and opportunities, without discrimination

or fear. If we do work steadily together, I am sure that we can produce a country which, while predominantly run by Africans, will have the proud and whole-hearted help of all the others—a model for human relationships and a cause of thanksgiving in a wider world than ours.

Fort Hare Historical Notes

BISHOPS TWAIN—I : WILLIAM EDMOND SMYTH

ALTHOUGH the Church of the Province had been forward in promoting the scheme for a Native College, there might have been some delay in implementing its undertaking to erect and maintain a hostel for men students at Fort Hare had it not been helped to surmount the considerable obstacles in its path, which were mainly financial, by finding as its first Warden, William Edmond Smyth, who, around 1920, was priest in charge of a Cape Town Mission but had shortly before retired as Bishop of the Missionary diocese of Lebombo in Portuguese East Africa. There were stories current about his pioneering activities in that territory and of the real physical hardships that he encountered there in running his Mission. The reputation so gained may have been part of the reason for his nomination by the Church to the new appointment at Fort Hare, for, in fact, the conditions he was asked to meet in establishing the hostel were far from ideal. The number of Anglican students in residence when Bishop Smyth came upon the scene was small—they numbered only eight in 1921—and so it was practicable to house them in a bungalow rented from the College which till then had served as the tuition building. It now had to transform itself into the residence for the warden and his housekeeper, and also living quarters for the Anglican students. These slept on wide verandahs which may have been fine airy quarters in warm weather, but more than chilly at other times. However, with his missionary background the Bishop counted it no hardship to place his bed alongside his students on the verandah and to walk across the yard each morning to an outhouse where a couple of showers had been installed. Two of the four rooms in the bungalow were lined with bookshelves and served as student studies. Besides the private sitting room, the only quarters at the Bishop's own disposal was a small "prophet's chamber," lying between the verandah and one of the studies. This served as his dressing room and also housed his roll-top desk. Later, when his two sisters came out from England to join him, the Bishop built a two roomed wood-and-iron structure for them in the garden, which must have been subject to extremes of temperature and

have provided a strong contrast to the fine old stone-house with its walled garden which was part of their inheritance in their homeland and to which they retired when they counted their mission ended. But for fifteen years these hired premises continued to serve as the Anglican Hostel with accretions as the number of students grew, and though Bishop Smyth and his sisters donated and collected the money for Beda Hall which was subsequently erected, it was his successor, Bishop Ferguson-Davie, to whom the joy came of moving on to the new site with its excellent buildings

In appearance Bishop Smyth was a tall, handsome man with a patriarchal beard, venerable in his robes. He was fond of walking which was his only form of exercise and it was his delight to be accompanied by one or two of his men. In addition to his arts and theological studies, he had while at Cambridge taken a degree in medicine, with a view no doubt to more adequate preparation for his missionary vocation. He liked travel and the furnishing of his chapel bore witness to his visits to other lands: a carpet from Damascus, a Lamp from Bethlehem, a Russian ikon, a panel from a Mexican church, a fragment of the Glastonbury Thorn or a 17th century chalice. Bishop Smyth might have been described as a 'high' churchman and his services in his own chapel were considered by some even of his own communion to be elaborate. But when in his turn he conducted the common College service on Sunday evening, his essentially simple Christian faith was patent to all, and his prayers and exhortations as 'evangelical' as any 'free' Churchman's. Listening to him preaching in his university robes, with his quiet delivery and reverend appearance, one could imagine oneself at the feet of a monkish scholar of the Middle Ages.

To Bishop Smyth self assertiveness was completely foreign. I never heard, nor could I imagine his voice raised in anger. On the best of his students while under his care, and on most of the others when they reached years of discretion, his influence must have been profound. In speaking to the College in general a constant theme of his was tolerance, especially of mino-

rity groups. He was not, I think, much concerned about what was happening in the world outside the Church, for the unity of which he was an ardent advocate and for whose reunion he fervently prayed. His eyes were on the distant horizons. During a general election I once sounded him on his political attitudes and he told me that he had never exercised the franchise right in South Africa because none of the parties won his approval of their programmes in relation to the matters in which he was most deeply interested.

If he spent little, as I have indicated, on material comfort or on himself, he spent much of his private income on books which he forthwith added to the Hostel library. He had no mean conception of what might some day interest a Bantu scholar, so among his purchases there was a massive collection of works by the Fathers of the Church which were placed in the library with the proviso, the need for which at the time seemed fantastic, that it should remain at Fort Hare only as long as the hostel remained connected with the Church, its alternative destination being the library of

the Diocese of Cape Town. On one occasion I was commissioned by a Professor of a South African University to ask the Bishop whether he would be prepared to sell this collection or take other books in exchange, which the Professor thought might be more suited to the needs of his students. Well knowing what the outcome was likely to be, I broached the subject to the Bishop. "Tell him" he said, "he can get them from——— in England." "And the cost?" I asked. "Well, you can say that as far as I have gone, they have cost upwards of £200." This ended the deal!

The Bishop retired in 1932 after twelve years of service and, with his missionary sister Ethel, returned to their home in England, whence he sallied forth for short terms of duty in various places—Palestine for one. Both of these devoted people lived till they were well over 90, each a living epistle of the grace of their Lord and their walk and conversation an inspiration to all of whatever colour, who had the honour of their friendship.

ALEXANDER KERR

The Voice of Africa

HE SLAPPED HARD

I DO not usually show appreciation for a deliberate slap, especially when it is for something that came about because I was nearly dead for sleep.

I was travelling from Sierra Leone, West Africa, to Northern Rhodesia, Central Africa. I had been delayed, rerouted, and forced to dig into my pocket for extra funds for plane fare because the more direct route to my destination had been denied me.

At Kano, Nigeria, I was scheduled to transfer to a Lebanese plane for Khartoum, Sudan. After waiting forty-eight hours for the plane, it was announced that it would take off at 9 p.m.

At 7.30 that evening all the passengers were invited to dinner in the beautiful airline dining room. After a full and delicious meal, I went to the lounge to wait for the signal to board the plane. I had had a long day. I was sleepy. When the call came for passengers to go aboard, I did not hear it.

The other passengers went aboard and all our baggage was stowed in the freight compartment of the plane. At five minutes after nine I snapped awake. I dashed downstairs like a mad man and rushed to the departure gate. At my query about my plane, the attendant said, "See for yourself. The step ladder to the plane has been moved away. The engines are warming up. Sorry, but it's too late."

I ran out on the half-darkened airfield, holding out my ticket. I saw an officer standing by and turned to him, shouting above the humming plane, "I am a passenger! I am a passenger! I didn't hear you call!"

The officer signalled the pilot and the engines were cut off. An African attendant was ordered to return the step ladder so that I could board the plane. It was then that I got the deliberate slap.

The African with the ladder was resentful. As I climbed aboard, he said, "Africa will never rise. All this extra trouble because an African must always be late."

Later, when I was seated in the plane, his words returned to me, "Africa will never rise." That was hard to accept, but my fellow African was right. I had caused trouble and delay.

Why? I asked myself. Because an African must always be late? No. That was not it. Africa would never rise if she did not wake up from the long sleep of the old ways and practices that could not contribute to successful living in the changing world; if she did not realize her lateness and work harder in town and country; if her leaders attempted to check the flow of knowledge and the benefit of self-criticism; if we of Africa refused God's grace in looking for the true way out before the "too late" signals were given.

If the trip was costly in money and miles and days and sleep, it was worth it. It gave me something to think out. Africa will rise, but only through the help

of God and the integrity and determination of her people.

SLMA E. WARRATIE, Sierra Leone.

in *African Features*.

Theological Issues in the Churches of Asia and Africa

THIS subject is not at all an easy one. Neither is it very popular with many. Nevertheless, it is essential that the church in general should take note of what is going on in the theological field in the Churches of Asia and Africa.

The first issue at stake is the founding of an indigenous church which should be instantaneously and spontaneously associated with the beginning of Christian missionary activity. The main concern is that a church so founded must stand as a permanent and influential organisation in the whole nation, *confronting* at the same time the national community and the national consciousness. This entails theological issues of great importance.

The Church cannot help taking on an institutional aspect because in a genuine and proper sense it is an institution. Because man is social, the Church as an institution plays a significant role in its corporate capacity in the Christian Mission. The main fallacy, however, has been in identifying the Church with Western culture, which led to another fallacy namely *ecclesiastical colonialism*. Barth rightly indicates that the sociological and organizational aspect of the Church is only secondary and that what the Church is in its deepest sense can only be described in relation to Christ.

This identification of the Church with Western culture affected the desired stability of the Church in Asia and Africa. The Reformation established an antithesis with the world which was in a sense a necessity of principle. The Church developed an attitude that it should be in antithesis to the circumstances, to the environment in so-called non-christian countries where one cannot speak of a *corpus christianum*. This gives the impression that Christendom has been thought out 'within the walls of Jerusalem.' The Church's missionary consciousness will only be rediscovered when she starts to think about 'the essence of Christendom'. Man's desire however is to keep, to cherish what he has sought and found, or to lock it away in fear of losing it, or to take it out now and then in order to look at it with an admiring eye. The Church has remained foreign in its outreach because instead of being *open to receive* it has been closed in *order to preserve*. But form and content are not two independent magnitudes, they are most intimately related.

While each Church is called upon by the Word of God to remain true to the fundamental truths, to the creed of the Word of God, to preserve the purity of the faith, it is also called upon to take into possession through the Holy Spirit the cult and cultures of the specific peoples amongst whom it finds itself. Every people has, particularly on account of its natural talents and historical experiences, its own particular point of view from which realities are studied, giving its own special contribution. No tribe or nation is a mere collection of individuals or a collective composition, but, because of historic growth, is an *organism*. The greatest service of the Church will be the true faith she confesses; the acceptance of the will of Christ and the judgment she exercises on behalf of her Master, are her charge. The Church must thus always retain a critical view on the material life of the people as a whole, from the light of the knowledge of God in Jesus Christ. The church can never adapt itself to the cult and culture of a people but should take it in possession and give it a rebirth. The new root of the Gospel message cannot be planted next to the cancer-infested trunk, but must be shifted underneath the old trunk. Syncretism is one of the greatest problems in Asia and Africa to-day and here in South Africa it has become a most disturbing phenomenon.

Because the Church became too institutionalized, formalistic and intangible, it carries with it a certain foreignness, unfortunately, which passes the boundaries of the foreignness of the Truth, making 'foreignized converts' rather than living indigenous members who influence the whole cultural situation. To too many baptism meant joining a community westernized and even materialised, having socially and politically its own aspirations, which are often opposed to the patriotic aspirations of the tribe or nation. This has been not only the case in Asia but is a vital issue in the revolutionary Africa of to-day. Many of the churches of the lands of the rising sun and the so-called 'dark continent' are alien churches which represent the outreach of Western Christianity. They imported western architecture, western music, western theological problems without taking seriously the local issues at stake. On the other hand, Islam in Africa and Asia and Buddhism in Asia penetrated those cultures to such an extent that they shed their foreignness and became domesticated.

This is one of the main reasons to-day for the impacts of the new religions.

The questions of being rooted in Christ and related to the soil, must go hand in hand. In spite of a certain foreignness of the gospel it must be expressed in *the life* and the *minds* of the people. The emphasis on the universality of Christianity must remain in spite of the fact that it becomes particularized in becoming imminent within a race or nation. The process of indigenization is one of growth, usually slow and cautious, and it cannot be directed from without. If the foundations are laid wisely it becomes the most stimulating factor in any church. Of this the Batak Church is one of the most outstanding examples.

Theologically the Christian and his Church must digest the relation between God and the concrete world, and this has to be dealt with *dynamically* and *positively*. This theological task must be accepted seriously. Although theology is not Christianity and a life of faith is perfectly possible without any systematic intellectual explanation, yet the demand for theology arises within the Church in all times and ages. The thinking Christian wishes to understand his new life in relation to his physical experiences and observation. The teaching of Christian truths in itself calls for theology. Christians must also state their beliefs to others in a way which can be apprehended and appropriated by the intellect. Africa to-day calls for this more than ever. Unfortunately the missionaries took this whole issue without sufficient seriousness. The most tragic failure has been the lack of clear, sound theological teaching. Although the selfhood of the Church is judged merely from the viewpoint of the Word of God, and although a church is really indigenous if it is *rooted* in the native soil of the Word of God, it must seek to teach *man* in all his relations, since he is never an isolated being. Unfortunately, because of the indissoluble alliance of Christianity with European culture, Christianity naturally suffers when the European influence is rejected. This is why we maintain that a true Church will always *eo ipso* be an indigenous church because it follows its inherent principles based on the Word of God.

The approach of Christianity to the non-Christian religions mainly determines the theological enterprise in the East. All the ecumenical conferences since Lausanne on Faith and Order have been compelled to examine the fundamental questions concerning the Christian faith. The existence and vitality of non-Christian religions challenge the Christian Church as never before. This has established a great need for the re-thinking of Christian theology in Asia to-day and also in an awakening Africa. Various reasons for an Eastern theology are obvious. The Hindu spirit in

India is reviving tremendously; the Church is confronted with such movements as the Brahmosamaj, the Kristagraha movement, theosophical societies, the Ghandian philosophy, religious experience as an ultimate norm, philosophers like Radhakrishnan, even some aspects of the 'ashram' movement, the new religions in Asia, the influence of Western Secularism, modernism etc. etc. An *eastern theology* which struggles on a high level with these movements is demanded. In Africa we have a revolutionary situation, the rising of nationalism, Mohammedanism, the resurgence of animism, race relations, separatist movements—all these call for a theology of Africa.

Theology has not only a negative but also a *positive aspect*, namely to discover new treasures from the Bible and the stating of these comprehensibly to the people concerned. This work presupposes the redeemed Christian spirit as so excellently outlined by David G. Moses, P. D. Devanandan in India and Kitamori in Japan. An Eastern and African theology must develop from the Christian spirit utilizing Eastern and African instruments. Many turned a cold shoulder on theology, but should we not look for this from the mechanical recitation of the creeds, the mechanical acceptance of the confessions without really understanding their meaning, or the failure to see them as living documents in a specific situation? Many consider the creeds and confessions and theology in general unnecessary to the spiritual life of the Church as well as their own, to some it is even a positive hindrance to their faith. This kind of criticism is often heard in Africa and Asia to-day with regard to our confessions, which they maintain are irrelevant to their situation. The church's tradition, in so far as it is based on Scripture, need never exclude the justification and development of an Eastern or African theology, because of the continuous nature of the Church.

Another set-back for the development of an indigenous theology is the tendency to imitate rather than to create spontaneously. This is a stage in all human developments, but it has reigned too long. The ecclesiastical force with which theological systems have been transplanted is another reason. As in the early church, the churches in Asia started first in the field of Apologetics, a field in which the church in Africa has to enter still. One can only hope that the Churches in Asia and Africa will overcome the disunity of theological witness which is such an obvious phenomenon of the Church in the West. The apostle who established a united church disappeared, the missionary with 'his own' church came to the forefront.

Many misgivings arose with regard to the relation of Christianity and the non-Christian religions, 'Inner

values' were sought, Eastern religions were considered as 'preparatio evangelica,' non-Christian religions were judged from a non-theological, subjective, psychological norm, a norm *outside* God's Word. At Edinburgh (1910) and Jerusalem (1928) especially, we saw a real *resentment* to *dogmatic theology* with a definite leaning towards a kind of natural theology, and a definite *syncretistic mood* prevailed with ideas such as 'fulfilment,' 'accommodation' and 'adaptation' predominant. This has already been extensively discussed time and again.

When we refer to theological development in India names such as those of A. J. Appasamy, P. Chenchiah and V. Chakkarai, as liberals, come to the forefront. The main criticism we have against their approach is (a) their individualism; (b) the emphasis on religious experience discarding Scripture as the final norm; (c) not the Christian Indian mind is predominant but the Hindu mind; (d) the grave mistake of shifting the axis from the Gospel to Hinduism. Unfortunately, this method of addition and subtraction, of assimilating and rejecting vital doctrines of the Bible, must result in a mixture which is neither Christian nor Indian. This should serve as a warning to the Churches in Africa and Asia as great care should be taken that theology does not terminate in philosophical speculation.

A different approach is discerned in men like David G. Moses, Surjit Singh, D. T. Niles, Kulandran, Devanandan, Manikan, Chandran, Uemura in Japan and others. Theology must define and clarify and here we find a deepening of interpretation which unmistakably differs from the subjectivist psychological position of the former group.

So far India has done the most in Asia in the field of theology. China has done, relatively speaking, very little, in spite of the well formulated statement by Chinese leaders at the National Christian Conference, Shanghai (1922) in which the case of an indigenous church and theology had been stated so frankly and with so much zeal. T. C. Chao, however, maintains that in matters pertaining to the unseen, where opinions differ a great deal, the Chinese prefer to be reticent. He nevertheless emphasized the importance of interpreting Christianity in terms of the spiritual inheritance of China.

In the Catalogue of the Council on Literature for Overseas Chinese, published 1957, one has some indication of what is taking place in the theological field in this country. Apart from translations of books of Western theologians and scholars, the following books of significance have been published: T. C. Wang: *Life and Teaching of Jesus*; Lee Shiu-Keung: *Life of Christ*; W. B. Djang: *Canon and Text of the Old Testament*; Z.

K. Zia: *New Testament Characters*; A. C. Y. Yeng: *Guide to the Study of the New Testament* and also *Pastoral Epistles* (1st and 2nd Timothy and Titus). In the field of Apologetics:—Francis Wei: *Ten talks on the Apostles' Creed*; Ho Sai Ming: *Twelve talks on Christianity* and also, *Christian Faith and Life*; Cho Sun Ming: *Why I follow Jesus*. Jen Yu Wen wrote on Church history: *Pioneers of the Protestant Church in China*. Two books of T. C. Chao, former member of the central committee of the World Council of Churches, have also been published, namely: *An Interpretation of Christianity*, and, *Four talks on Theology*.

This gives more or less an indication of what has been done in the field of theology and Biblical interpretation. Y. T. Wu wrote 'Darkness and Light' which is actually a revaluation of the church under communist rule, of which he is a staunch supporter. The religious life of the Chinese Church is rather eclectic than dogmatic and more *humanistic* than theological. China's main contribution must thus not be sought in the field of theology but in that of moral philosophy, mainly because of her Confucian background. Syncretism is a great problem in China which already began with Taoism, Confucianism and Buddhism. Never have the Chinese been worried about an underlying basis in their religious system, i.e. to base their religious practices upon a consistent system of thought. Y. T. Wu, however, radical in his social and religious thinking, tried to work out a synthesis between Christianity and the Marxian ideology. Wang Ming-Tao became known for his defence of orthodoxy. Bishop K. H. Ting is also playing a prominent part. The only extensive theological discussion in the Chinese Church centred round the Virgin Birth of Christ. Walworth Tyng gave an excellent defence in favour of the orthodox doctrinal position.

Not much original theological thinking has taken place in the *Japanese Church* although the Japanese theologians have a thorough knowledge of theological developments in the West. The Barthian theology became very influential in the Japanese Church. The liberal tradition of the United States also paved its way to Japan. Emil Brunner was introduced to Japan in the late twenties by the Rev. Tokutaro Takakura, one of Japan's great preachers and pastors, with his book *Evangelical Christianity*. Barth's introduction came via Dr. Hidenobu Kuwada, President of Tokyo Union Theological Seminary, with his book *Essence of Christianity*. Both wrote books in the early thirties titled practically the same, namely, *Introduction to the dialectical theology*. Kumano is a good New Testament scholar as well as an historian. Prominent amongst the fundamentalists is Tamekichi Saito.

A leading man in the Japanese Church was Masahisa

Uemura, a consistent Calvinist. His theological contributions became the guiding principles of his Church, namely the Nihon Kirisuto Kyokai. He Japanized what he had learned from Western Christianity and tried to develop an indigenous theology fit for his country. In his *Dogmatic Articles* he devoted many pages to the doctrine of the Person of Christ. He firmly rejected the liberalism of Ebina, whose unitarian theology has been introduced as the so-called 'new theology'. In Ebina, as so often in the East, the historical Christ is obscured by religious experience. A sound approach to history is still an Eastern problem. Kagawa's theology has no real sound theological basis, as seen in his book *Meditation on the Cross*.

Kanzo Uchimura, founder of the Mukyokai, turned to the Bible, like Martin Luther, and established a Christian fellowship, vivacious in its outreach, without creed or sacraments, without churches. He was interested in an indigenous Christianity in Japan. He maintained the time was mature for a re-reformation and this eventually led him into anti-ecclesiasticism. He maintained: "Japanese Christianity is a Christianity peculiar to Japanese. It is the Christianity received by Japanese directly from God without any *foreign* intermediary.... The spirit of Japan inspired by the Almighty is Japanese Christianity. It is free, independent and productive, as true Christianity always is." (Toshiro Suzuki: "The non-church group." *Japan Christian Quarterly*, Vol. XX No. 1, p. 137).

The Mukyokai has the following lessons to teach: (a) thorough Bible study will always bear fruit. This has been proved in the Korean Presbyterian Church:

(b) to become indigenous brings forth magnetic power; (c) if every member has a thorough knowledge of the Bible he becomes an active witness.

A prominent theologian is Prof. Kazoh Kitamori who deplores the impracticability of theology in his country. His theology has enough originality to be called the Kitamorian theology. His is an effort to Japanize Christianity but this was not his sole motive. He struggled seriously with a theory in which he firmly believed, expounded in his book *The theology of the Pain of God*, but which left him with all the dangers of *natura divina passa est*. This is nevertheless one of the most significant contributions to Eastern theology.

As far as *Africa* is concerned practically nothing has been done in the field of Theology. The Church has as yet not come into a serious discussion with its environment. Africa is still an unexplored field in the sphere of indigenous theology. Our theological training should be able to bring forth men who are well versed in the disciplines of theology. Only a few sporadic articles of men like E. A. Asamoah (The Christian Church and African heritage); H. M. Kayamba (African Problems) and the book of I. B. Danquah (The Akan doctrine of God) can be mentioned. Here the Church in Africa has an enormous task. There are encouraging signs. For example, The All-African Lutheran Conference, held at Marangu (1955), gave special attention to the development of an indigenous African theology.

We have indicated the theological difficulties in the 'younger churches.' An enormous task lies ahead of the church—a task which must be acknowledged and accepted.

DR. G. C. OSTHUIZEN.

The Wilgespruit Fellowship Centre

ANNUAL REPORT 1960

(By the Secretary of the Management Committee)

THE year 1960 has been a year of consolidation at the Centre. No spectacular advances have been recorded but new friends have enjoyed the hospitality of the Centre and old friends have returned for renewal of their contact with Wilgespruit.

During 1960 fifty-two groups have used the Centre. Of these twenty-nine were from a particular church or mission (representing fourteen different denominations), and twenty-three were inter-denominational groups. The primary concern of the Centre continues to be the contact between Christians of different colour and denomination: there have been nineteen such meetings in the valley since the last annual general meeting.

As no new building projects were undertaken during 1960, the year provided an opportunity to get caught up

on some much needed maintenance and decorating at the Centre. The 'single block,' built largely by the work camp of 1959, was completed, as was the wing wall at the entrance to the Chapel. A permanent fire break area was cleared and levelled for mowing around the central portion of the valley.

At the time of the last annual meeting Mr. and Mrs. A. H. Noble were serving the Centre as Wardens in the absence of the Rubensteins overseas. In February the Management Committee and some local friends of Wilgespruit gathered at the home of the Warden to pay well deserved tribute to the Nobles for the valuable service they had rendered to the Centre during 1959.

The Centre's major objective may be described as that of providing the opportunity for Christians from

different walks of life and from different churches, to come to know one another and to actually experience how their common loyalty to Christ is really much more significant than the various methods of separating people which the social order may devise. The annual ecumenical work camp once again provided an excellent means of achieving this end. The Centre was most fortunate in having Mr. David Richie of the Philadelphia Friends Yearly Meeting as leader of the camp. The young people who participated succeeded in fashioning a stone amphi-theatre out of the rocky hillside below the Chapel. The deep impression that the work camp experience made on some, at least, of the young people may be sensed from the following comment written by one of them after the camp:

"I must admit that it is difficult for me as a South African to forget completely or overlook racial differences. At Wilgespruit I learned neither to forget or overlook them but to *accept* them."... "Working for God, while your limbs ached, there seemed to be a purpose in Christianity. And seeing love of God working in the campers erased from my mind any doubt that God *is*."

The opportunity of working and sharing equally in all aspects of the life of the camp again elicited from the African campers a reaction which has by now become a familiar one: the comment to the effect that they had long heard preached the idea of the equality of all people in the sight of God, but not until they had experienced "equality" at Wilgespruit did this really have any meaning for them.

Wilgespruit is indebted to the Youth Department of the World Council of Churches for its continued support of the work camp effort and for enlisting further support through The World Youth Project movement.

The traditional Day of the Covenant service that followed the Annual Meeting last year attracted a large and widely representative group of Christians to the Centre. It is hoped that on December 16th this year,

it will be possible to hold the Day of the Covenant meeting in the new amphi-theatre. It is also anticipated that some of the overseas delegates to the World Council of Churches consultative meeting which is to be held earlier in December will be able to be present and share in the service.

The year has seen some distinguished visitors to the Centre: Dr. Baeta, of the International Missionary Council; Dr. Cook, of the National Council of Churches of Christ, U.S.A.; Mr. Hadley, of the London office of the Friends Service Committee; and Dr. Stafford, of the International Congregational Council. Equally distinguished has been the array of groups from various churches, and of an inter-church nature who have used the Centre. One memorable week saw five different groups holding meetings or study courses at the Centre; while a group from a very old and highly liturgical church met in one building, a group from a relatively new "free" and emphatically evangelical church met in another.

The greatest loss sustained by the Centre was the death of its Chairman, the Rev. John White, who had served Wilgespruit with great zeal and faithfulness. To Mrs. White and the boys we extend our thanks and deep sympathy.

Wilgespruit looks forward to attracting and catering for more and larger groups next year as it plans the erection of a new kitchen-dining block that will roughly double the Centre's capacity and permit two separate groups, if need be, to use the Centre at the same time. Thus it is that Wilgespruit looks forward to playing host for increasing numbers of Christians from many backgrounds; to meet together at the Centre, to come to know one another, and through the sharing of their individual insights to come mutually to a better understanding of their common Lord. The Centre appeals to the Churches and to individuals to join in its program and lend their support.

Books We Commend

Paths of Peace; Poems by David J. Darlow (Lovedale Press: 5/-).

This South African poet, who ought to be better known and appreciated, has given us another characteristic volume. While we continually assert in South Africa that we are anxious to build up tradition and improve our cultural heritage, we do little to encourage those who are in the forefront of such movements. Neglect of our poets is one of South Africa's cultural shames.

Professor Darlow treads familiar ground in some of

the subjects chosen for his latest poems: "On the Hogsback," "The Hogsback Inn Garden," "Fort Hare," "Over the Kei," "The Transkei in Winter" reveal again his love for the Eastern Province. But residence at George has widened the range of his themes: "Leisure Island," "To a Sea-gull on Leisure Island," "A Stinkwood Vase," "To George Peak," and "Overlooking Victoria Bay and the Wilderness" are some of the poems redolent of his new environment. There are also a considerable number of religious poems.

Qualities of imagination, closeness to nature, fitness of phrase and sympathy with all that is noble mark poem after poem. For anyone wishing to forget for a little the turmoil of this politics-ridden world, with its canned music blaring and the feverish pace that throws so many into the hands of psychiatrists, here is the volume that will give quiet to the mind.

Typical of the poems may be taken the one headed "In an examination Room at the University College of Fort Hare":

*Were they happier when with unstirred mind
They watched their oxen in the thorn fenced kraal
Or ploughed their lands, or with their deep-voiced call
Woke quiet hills, or lay in peace reclined
Against their hut-walls, to their fate resigned?
They were not then to racking doubts a thrall
Swung in the uncertain scales of rise and fall,
Nor blown by every turning of the wind.
Yet are they now of richer wealth possest;
For minds unstirred they have a treasure store;*

*With doubt comes yearning for unmined deeps
And loftier poising where the eagles nest;
They see a beauty still undreamed before
And deep-ploughed harvest-lands where Wonder reaps.*
R.H.W.S.

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Getting and Spending, by Jack Slingleton (S.C.M. Press, London: 2/6d.)

This is another of the "Thinking Things Through" Series. It is dedicated "To the four million 'teenagers' who earn nearly £1,500 million a year and after paying Mum and the State still have £900 million left in their purses and pockets."

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Take Your Choice, by Eric Lord (S.C.M. Press, London: 2/6).

A book for young people on the choices that have to be made in life. It is one of the "Thinking Things Through" Series, and is very suitable for discussion groups in church and other circles.

The Queen at the Scottish General Assembly

On Tuesday, 11th October, Her Majesty the Queen made history by attending the special meeting of the General Assembly of the Church of Scotland convened to commemorate the 400th anniversary of the Scottish Reformation. This was the first time the monarch had appeared at the General Assembly since King James VI did so in 1602. In the course of a notable address the Queen said:

"As we look back to the Reformation, we see it as a distant turning point in the nation's life. But when my ancestor King James VI attended the General Assembly of 1602 at Holyroodhouse, the Reformation was an event almost within his own memory.

Then, men were still in conflict, by word and deed, over its implications for Church and State. What meaning are we to give today to the establishment of the reformed faith in Scotland in 1560?

In spite of the bitter quarrels of the past, and the divided religious loyalties which still remain with us, I believe that what happened at the Reformation can be stated in terms on which all Christians may agree.

Holy Writ was liberated to the people, and as a result the word of God was revealed again as a force to be reckoned with in the affairs of both public and private life.

The Gospel, which has long been revered as a record handed down from primitive Christianity, was once more seen to be also a living light by which men ought to

direct their lives, and, perhaps, remould their institutions."

"This lesson from the Reformation is one that all Christians may surely apply to the modern world. If we have faith and courage to seek it, we shall be shown new truth in the Gospel of real and immediate relevance to our own time, and we shall be given new insight to understand the unexampled problems which arise, almost every day, at home and abroad.

"As one who loves this country of Scotland and her people, I rejoice that it is a mark of her national Church to combine devotion to the unalterable Christian faith with an eagerness to find new truth to answer the needs of a changing world.

"There are present at this historic Assembly, delegates from other churches of the reformed tradition in every continent. I am glad to add my own welcome to Scotland to the welcome that the General Assembly will be extending to them later this afternoon."

All political news and comment in this issue are contributed and written to express the views of the *South African Outlook* by R. H. W. Shepherd, Lovedale, C.P.